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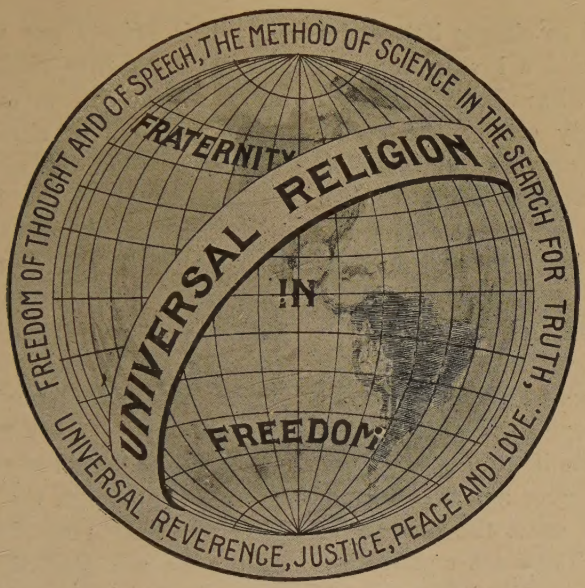
FREEDOM OF THOUGHT AND OF SPEECH, THE METHOD OF SCIENCE IN THE SEARCH FOR TRUTH,
FRATERNITY
UNIVERSAL RELIGION
IN
FREEDOM
UNIVERSAL REVERENCE, JUSTICE, PEACE AND LOVE.

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This monthly is published from October to June in the interests of the new religious fellowship whose boundaries are as broad as humanity and whose principles are as universal as the universe.

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THE HEAD AND THE HEART IN RELIGION.*

BY ALFRED W. MARTIN.

If we had to choose between a clear head and a loving heart, if we could not have both, we would unhesitatingly choose the latter. Yet in so doing we would not conclude that the heart is higher than the head or that there exists any antagonism between their respective claims. We must believe in both the head and the heart. We shall make grave mistakes in our philanthropy and sociology, in our efforts at solving social and religious problems if we pit the claims of the heart over against those of the head or exalt the one above the other. They are equally important and equally indispensable in the conduct of life. People there are who see things clearly, who have a strong intellectual grasp of a given situation or problem, who know exactly what ought to be done, but they don't care, they do not love much and consequently they do little or nothing. On the other hand there are people who are all feeling, whose hearts overflow with sympathy and desire to help, enthusiastic natures aglow with the spirit of benevolence and charity, yet their efforts are wasted because not rightly guided. They have a practical interest in the given problem or situation, they are ready to do, but alas, for lack of head to guide the heart, they make irreparable mistakes. Clearly, then, both head and heart are important, necessary, indispensable. Far from being antagonistic they are mutually dependent. Their interdependence is well illustrated by reference to a steamer at sea. The steam in the boiler is the motive power, the propelling force, the heart; but if this motive power be not guided by intelligence it will just as readily drive the ship out of her course and on the rocks as toward the harbor. On the other hand one may put the keenest intelligence at the helm, but if there be no motive force the ship will drift aimlessly, the victim of wind and wave. Lord Bacon expressed only a half truth when he said "Knowledge is power." Knowledge is only a means, an instrument of power, powerless till coupled with motive force that has its seat in the heart. You may have

*A discourse recently spoken in the First Free Church of Tacoma.

the finest intellectual equipment of the foremost university in the land, but without force of character and purpose to turn it to account your knowledge is not power. Equally true is it that feeling is not power, witness, for instance, the results of indiscriminate alms giving and other forms of thoughtless philanthropy of which both Protestant and Catholic orthodoxy have been guilty. Heart is power only when controlled by the dictates of wisdom and intelligence. What we need, then, in the practical work of life, in our efforts at improving the existing conditions is, first, to see things clearly, intellectually to comprehend our problems and then love humanity enough to be willing to turn our knowledge to practical helpfulness, letting the heart freely fulfil what the head has clearly seen ought to be done.

Now we need this same combination in religion if the best possible results are to be reached. Yet one of the current criticisms made upon our movement is that it lacks heart, that it is a purely intellectual institution, that it feeds the head but starves the heart, that it appeals to reason but neglects the emotions, extols science but ignores sentiment. This criticism, I frankly confess, contains a grain of truth—but only a grain. It is true that we extol science and the method of science, that our emphasis is on reason in religion, but it is false to say that our religion is "purely intellectual." There can be no such thing as a purely intellectual religion because religion consists of all three elements of consciousness; thought, feeling and will. It has to do with the head, the heart and the hand. Each of these has its own functions and only as they co-operate in this order are the best results secured. Once try to make the heart do the work of the head, once set the intellect over against the feelings and there is peril ahead for both; each is bound to suffer because of this unnatural and illegitimate relation. Feeling, sentiment, emotion, this is one of the primal facts of our being and all its glory would vanish were man nothing more than an organism of intelligence. The great staple inspiration of our lives is the affections. They create homes, cement friendships. The world would stagnate but for the perennial inspiration of the emotions that have their seat in the heart. Those deep things of the heart that we call aspiration, affection, hope, trust, that crown our spiritual nature as with an aureole, these need no defense for no one has ever tried to discrown them, but if religion is ever to be anything more than a mush of senti-

mentality, a mass of inchoate emotions prompting all kinds of actions, good and bad, then it must have the help of the head. The head, then, is the guide, director, controller of the heart, neither displacing nor destroying its claims. The function of the head is to discover truth, to distinguish it from error or superstition and the heart invariably responds to the thoughts of the head. So has it ever been. The feelings men entertained toward God were just such as their thought of God inspired, witness the evolution of theism as presented in the Bible. The gradual refining of the conception of Yahweh was accompanied by a corresponding change in the sentiments felt toward him. Before we can trust we must think and the noblest product of our thought is the capacity to hold an intelligent and discerning faith. Before you can love God you must have some thought of God, you must know what kind of a being He is. Before you can pray from the heart you must have some conception of the significance and content of prayer and this is furnished by the head. The feelings in prayer originate in ideas, they are the effect of ideas upon the heart. The fact is that thought is the deepest reality of our nature. Life itself is at bottom the manifestation of intelligence, even the actions of the amoeba, the lowest in the scale of sentient beings, expressing rudimentary intelligence. The simplest affections, before they can have expression, must have some directive idea behind them, though unconsciously held. And the higher we ascend in the scale of affections the more obvious the hegemony of thought becomes. Consider, for example, the change that was effected forty years ago with regard to slavery. Why was not the sentiment of humanity opposed to it in the time of Jesus and Paul? Why did they tolerate it and not condemn and abolish it? Because the heart follows the head. It was only after centuries of observation of the effects of slavery, only after centuries of intellectual development that the eyes of men were opened to see the wickedness of slavery. And just as soon as the head discovered that slavery is a flagrant violation of universal human rights the heart instantly responded to the demand of this intellectual development and slavery was condemned. In the same way duelling, after centuries of intellectual progress, was seen to be murder. The old sentiments of chivalry and honor attached to it vanished. With a change of intellectual perception came a change of sentiment. We no longer brand a man a coward who refuses to

fight a duel. Again, the terrible persecutions, massacres, assassinations of religious history—what are they but examples of the heart going wrong because the head went wrong. All are traceable to erroneous conceptions of God and what He expected of the faithful. Today a more enlightened head with worthier conceptions of God finds the heart responding to them by condemning persecution in any and all forms.

These illustrations not only testify to the wisdom and correctness of our putting reason, intellect, the scientific method in the forefront of our religious movement, but they also serve to show that the heart has not suffered through any discoveries of the head, but on the contrary has been a positive gainer therefrom. In other words, there is no ground whatever for the popular fear that intellectual advancement in the domain of theology will destroy the devoutly cherished sentiments of the heart. During the past fifty years the head has achieved unprecedented progress and it is not surprising that thousands as they watch belief after belief of the historic creeds crumbling under criticism's pressure, should grow agitated and alarmed lest the precious religious sentiments lose their hold on the heart. Seeing what the method of science has already done for chemistry, botany, biology and other natural sciences, seeing how the application of that method has revolutionized sociology and ethics, and how it is beginning to tell on the problems of religion, what wonder that a great fear should seize the people and that they should ask in trembling tones what will become of reverence, trust, faith, hope, aspiration, worship and all the other heart-sentiments if the head be allowed to bring its scientific tests to the doctrines of religion. The poets have been among the first to give expression to this fear and alarm. Wordsworth as he watched the incursions of the scientific temper and method upon religious thought, feared that a great crisis had come in the spiritual progress of the race. It seemed to him that Nature would no longer appeal to man and stir in his soul the sense of wonder and awe. As he contrasts the old order of things with the new he exclaims:

"Great God, I'd rather be
A pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpse of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn."

Yet the sea was as lovely to

Wordsworth, was as lovely to Tyndall, Huxley and Darwin as to the superstitious Greeks. No longer is it peopled with fanciful beings, no longer do the winds obey the summons of supernatural spirits. Science has put facts in place of fancies and given us realities for dreams, while as a result of the discoveries made, a deeper wonder and awe have been generated and these are already finding expression in the new poetry of the new day. No one reverences a flower as does the biologist, because he sees in its bloom the blush of the young mother; in its fading, the eternal sacrifice of maternity and in its life and death a symbolical expression of the Eternal.

Several of our own American poets have shared Wordsworth's fear, notably Oliver Wendell Holmes. As he saw the encroachments of scientific investigation upon the sentiments or religion he concluded that after all, superstition with these sentiments preserved was better than rational religion with these sentiments endangered if not destroyed. Listen to his appeal:

"Give back our faith, ye mystery-solving lynxes;
Robe us once more in heaven-aspiring creeds.
Better is dreaming Egypt with her sphinxes,
The stony convent with its cross and beads."

But no thinking man for a moment believes that the most bewitching superstition is preferable tothe most unwelcome truth, because he knows that the true religion is simply the true adjustment of man to the universe and every intellectual advancement that helps toward this end is a positive enrichment of the race.

Even the great Emerson did not escape the fear that the scientific tendencies of the age would impair the heart-elements of religion. In the last of his public addresses he gave utterance to the statement: "I see not how the great God prepares to satisfy the heart in the new order of things." But with all due regard to the holy name of Emerson, whom Sumner called "the whitest soul of all," I do see how the great God prepares to satisfy the heart. Already the heart has begun to twine its lovely tendrils round the new trellis of scientifically verified beliefs. Indeed, it is no exaggeration to say that we are witnessing today the transfiguration of all the religious sentiments; that is, their attachment to worthier conceptions of Nature, God and Man and consequently a deepening and enriching of their content. Each step in the progress of the head at learning more of the meaning of Nature has left the heart not starved but more genuinely and

fully satisfied, each advance in theistic thought has created new occasion for more and deeper wonder, veneration, awe, worship.

So again, while the head has been engaged in a critical examination of the New Testament books; their origin, authorship and contents, the person and the teaching of Jesus, and while this intellectual work has resulted in the surrender of many an old established belief concerning them and him, the heart has not suffered in consequence. Its sentiments of admiration and reverence for Jesus have not been undermined by this critical study. On the contrary they have resulted in quickening these sentiments afresh, in making us feel more keenly than ever how truly Jesus is an inspiration to us in that he succeeded where so many of us fail and has shown us what a man can be and do. With Matthew Arnold we hopefully exclaim,

"Was Christ a man like us? Ah, then
Let us try if we too can be such men as he."

Once more, the head has been assuring us that many of the old-time sources of consolation are no longer fit to console us. Has the heart been thereby robbed of all peace and hope? Said an orthodox gentleman to me not long ago, "I should think you people would be afraid to die, believing as you do." My reply was that I had stood at the death bed of many a Free Churchman, but never once had I seen an instance of fear. The reason for it is that the new truths which the intellect has discovered have not left the heart hopeless or comfortless, as so many imagine. The new thought of God, of man, of death, of human destiny, is such as to enable us to face death fearlessly, calmly, serenely. True, we do not know positively what kind of life is in store for us hereafter. No one knows anything whatever about it. When a man says he knows, all he really means is that he has a very strong intimation or assurance. But why should we trouble ourselves about the matter? It is enough for us to know that the same Power that gave man life is able to continue it in such a form as His Infinite wisdom shall determine. And we have good reason to believe that whatever it is that awaits us after death it must be something in harmony with justice and love and the great end to which the universe is moving. These examples make it plain that the pursuit of truth by the method of science, dependence on reason, feeding the intellect, the putting of thought, free thought, thought free to follow Nature, in the foreground of

our movement, does not result in the starvation of the heart. For we have seen that in every instance the heart responds to the discoveries and conclusions of the head, that the effect of the scientific method applied to religious beliefs has been not to destroy the religious sentiments or even to impair them, but on the contrary to deepen, enrich, transfigure them.

Instead then of fearing that science will destroy sentiment, instead of setting up the heart against the head or above it, we recognize their respective functions and relations and with the poet feel that as

"Knowledge grows from more to more,
Will more of reverence in us dwell
That mind and heart according well
May make one music as before
But vaster."

Salutary and Truthful Teachings.

"What are the lessons of history? It is a voice sounding forever across the centuries, the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offender, but by some one. Justice and truth alone endure and live. Injustice and falsehood may be longlived, but doomsday comes at last to them."

Such are the wise utterances of that great writer, Froude. All true teachers of religion from Moses to Beecher are in accord with this. The latter preached "Cause and Effect," says Parton in his excellent article "Henry Ward Beecher and His Church." That great pulpit orator and scholar, the late Frederick W. Robertson, declared: "If God is good why do we need a mediator?" He also wrote, "what saves a man, his character or that of another?" Those ministers who are still in the swamps of the old theology teach the doctrine of atonement which has no warrant from the Nazarene. "Keep the law" was his dictum. The fact that Jesus was a user of wine and John the Baptist was an abstainer indicates that the latter is herein a safer model than the "Son of Man." The declaration of the latter that the Heavenly Father could give much more than an earthly father indicates the optimistic conception of Jesus.

J. H. SHERWOOD.

Dr. Janes On Our Movement

The following extract from Dr. Janes' annual report at the recent

convention of the Free Religious Association of America, held in Boston, May 30 and 31, is here reprinted from the volume of "Proceedings" which, we fancy, few of our readers see.

"Besides these important international movements toward the ideal of Free Religion, there are several significant national and local movements that merit our atention and sympathy. The Free Church of Universal Religion estalished some years since, with our occasional co-operation and aid, by the Rev. Alfred W. Martin, in Tacoma, Washington, seems to have won an assured place in the hearts of the friends of Free Religion on the Pacific coast. The parent church now has a total enrollment of 492* members, of whom nearly half are residents of Tacoma, and the average Sunday attendance is well up toward the full local membership—an evidence of healthy and vigorous life. It maintains an efficient Sunday school and publishes a monthly journal entitled "Universal Religion." It also sustains a tract-fund, a home library and a post-office mission, all of which seem to be doing active and effective service. The sister society of Seattle, over which Mr. Martin has ministered for several years, has now called an independent pastor, Dr. Hedley Hall, formerly assistant to Dr. H. W. Thomas of the People's Church, Chicago—the president of the Congress of Religion. Doctor Hall brings to his new field of work a reputation for fine scholarship and marked ability as a thinker and speaker.**

"Emancipated from the work in Seattle, Mr. Martin is already contemplating similar movements in other cities on the Pacific coast. A Vice-President of this Association, we heartily rejoice in the success of his ministry, remarkable for its courage, persistency and devotion, which has brought to many minds the high ideals of a free, ethical and universal religion."

EDITORIAL.

John Fiske.

In the death of John Fiske the cause of religious liberalism has lost one of its most distinguished representatives and staunchest supporters. We recall with grateful appreciation his encouraging message when the Tacoma Free Church of Universal Religion was organized: "I like your scheme of a Free Church immensely and read every word of your little circular (which I shall keep for reference) with full sympathy."

*Now 517, of which over 250 are residents.

**Dr. Hall returned to Chicago at the close of the season in June. His successor is expected this month.

When asked to contribute occasionally to this monthly Dr. Fiske graciously replied that were it not for the contract made with his publishers, binding him to their press exclusively, he would gladly comply with the editor's request. As an expositor of the Spencerian philosophy Prof. Fiske was facile princeps. But he stood on Spencer's shoulders and caught the vision of a cosmic theism which his illustrious master never beheld. It was as an historian, however, that John Fiske won his greatest distinction. The principles of evolution he studied and mastered that his exposition of the meaning and content of history might be perfected and in the achievement of this aim he was surpassed by none.

Occultism Again.

Some of our "occult" friends think that we have forgotten Hamlet's remark to Horatio about there being more things in heaven and earth than are dreamed of in our philosophies. This is a favorite quotation of the occultist. He invariably falls back on it when all other refutations of the scientist have failed. He fancies this dictum will eventually silence the whole world of scientists and form a fitting introduction for future revelations in psychic palmistry, heliocentic astrology and other occultisms. But the true scientist, while realizing the incompleteness of scientific knowledge and the certain discovery of more truth, never permits himself to be so affected by premonitions, dreams, coincidences and occult phenomena as to regard them as furnishing a valid guide to the interpretation of nature and her forces. He plants himself squarely on the method of science, assured that positive knowledge of anything can be acquired by no other process. Admitting that there is much in both the heavens and the earth undreamed of in our philosophies, he yet knows that the unknown in any department of human thought and research can become known only by the application of that ancient and universal learning-process, which is simply organized common sense, the method that begins with observation and ends with verification. This is science, all else that is put forth as such is simply pseudo-science and under that head the whole list of occultisms must be classed.

A Civic Slight.

The question has been asked: "Why were not the Jewish synagogue and the First Free Church represented at the memorial exercises of September 19 in the Tacoma Auditorium building?" The

answer is, because though a civic and not a denominational occasion, the arrangements for it were entrusted to the Ministerial Alliance. We trust that when the next occasion for a civic gathering occurs, the mayor will be more catholic in his selection of a "committee on arrangements," appointing one that shall be truly representative and not partisan, civic and not sectarian, affording both non-Christians and Christians representation at a distinctly civic and patriotic assembly. It would have been a mark of particular courtesy to the Jews to have invited their rabbi (temporarily engaged for the "New Year" and "Day of Atonement" services) to deliver one of the President McKinley memorial addresses. And in view of the fact that the First Free Church was not yet reopened for the season, and that it is the only church in the city which provides in its calendar for a "patriotic Sunday," it would have been both tactful and gracious to have had this church represented among the speakers of the occasion. We are prompted to make these comments in no petty jealousy of feeling, but only that the day of more catholicity and brotherhood in civic services of a religious character may be brought nearer and the spirit of Jesus shown forth more and more among his professed followers and humanity generally.

Dr. Lewis G. Janes.

It is with genuine and deep sorrow that we break to our western readers the sad news of the death of Dr. Lewis G. Janes, on September 11, at Greenacre, Maine, where, with his wife and daughters, he was pasing the summer. The cause of free, spiritual and universal religion had no more devoted, fearless champion and interpreter than Dr. Janes. He was president of the "Free Religious Association of America" and at its last annual convention took occasion to speak in feeling terms of the work being done by the Tacoma and Seattle societies. As director of the Monsalvat School of Comparative Religion" at Greenacre, Dr. Janes secured representative men from all parts of the world to present and discuss the underlying unities and sympathies in the world's great religions, an educational work of singular importance most successfully conducted to the profit and pleasure of the hundreds who have gathered beneath the "Persian pines" to hear the harmonies of religion at the sessions of this school. Dr Janes' practical interest in the cause of universal religion was further manifested in his

connection with the Congress of Religions organized at Chicago in 1894. He was chairman of the local committee at the Boston convention held in April, 1900, and conceded by all to have been the most significant and successful meeting ever held under the auspices of the Congress. During his residence in Brooklyn, N. Y., Dr. Janes conducted an adult Bible class in Rev. John W. Chadwick's church. So large was the attendance and so deep the interest aroused that the class eventually expanded into the "Brooklyn Ethical Association," with Dr. Janes as president. Four noble volumes of essays on evolution and its application, written by a score or more of distinguished men, represent the monument of this association which owed its origin and vitality to the genius of Dr. Janes.

His best known published works are: "A Study in Primitive Christianity" and "Health and a Day," the former a masterly presentation in popular form of the genesis of Christian doctrine and organization; the latter a most helpful little book, dealing with rational methods of securing health and happiness. Intellectual serenity, born of deep study, broad experience and allegiance to the scientific method in the search for truth, this was perhaps the most conspicuous trait of Dr. Janes' character and with it he combined a beautiful and rare catholicity of spirit; a combination that fitted him, to an exceptional degree, for the several positions he occupied and for the great tasks that he made his life-work.

The Future of Unitarianism.

In a recent issue of "Democracy," the organ of the London Ethical Culture Societies, appeared an article on the future of Unitarianism. Mr. H. Snell, the writer, thinks that unless a new prophet arise from among the Unitarians, the denomination can have no future at all. He holds that its glory is chiefly in its past and that its unprogressiveness is its principal fault. The following extract states temperately and graciously what we of the free, non-sectarian fellowship have held to be sufficient grounds for independent organization:

"There is much in the Unitarian outlook and philosophy which commands our admiration, and no small amount with which, as rationalists and ethical democrats, we have but scant sympathy. Its chief attraction to many of us is its history and the influence it had in shaping our own life's work. We look upon it as upon some dear parent, who sent us out into the world to pray in our own way,

and to teach what we must. It will always have great attraction for minds that do not search for final conclusions, and are prone to mistake a wayside station for the terminus; but, even although it should increase in numbers, its charm will ever be in its past. And what a glorious past! As a movement of challenge, as a herald announcing the advent of another law, the establishment of a new Sinai, it stood for a commanding, progressive principle, and drew to itself the devotion of some of the best blood of the age. A religion that has been loved and served by such men cannot fail to be rich in noble and generous impulses; but it may not be progressive, for all that. There is such a thing as living on the wealth of our ancestors to our own undoing. Unitarianism, to the general mind, seems to stand for less than when Dr. Martineau was in his prime. Its teachers were then rejected, and they fought a long and magnificent fight for recognition as Christian men. Since success attended their efforts Unitarianism has scarcely moved, and this, to our minds, constitutes its chief fault. Respectability has robbed it of its greatest charm, and it has become more of an ordinary religious sect than at one time seemed possible. It stands chiefly as a kind of buffer religion between othodoxy and rationalism, and it endeavors to catch the former in its fall. We may love a thing for what it has been rather than for what it is, and the traditions of this people fill us with gratitude."

Address of Welcome.*

It is my pleasure and privilege as minister of this Society to welcome you whose names I have just read. By joining this church you have entered a religious fellowship that is the grandest, the most ideal conceivable.

Here we have a bond of union with a statement of what we stand for that appeals to the head and heart of every free soul.

Here we hold pricelessly precious the sacred principle of freedom, not as an end in itself, but as a condition on which truth-finding depends. And, since the possession of truth is of paramount importance, we unite against all forms of intolerance and bondage in order that men everywhere may enjoy mutual liberty and so act in freedom according to reason and in harmony with truth.

Here, again, we shed the light of science upon the great questions of morals and religion, because by so doing error is most readily detected and the truth dis-

*Delivered in the First Free Church to a group of persons who recently identified themselves with it.

covered. And since we live in a growing, evolving world, we avoid formulating a creed that shall bind men down to any belief for all time.

Here the golden rule is applied to the preaching and the hearing, I as minister asking a respectful hearing and according the same treatment to those who may differ from me, all such differences leading to friendly conference and every such conference becoming a crucible in which the dross of error is separated from the golden truth, because truth can be made triumphant in the world only through the power of evidence and love.

Such, new members of our church, is the fellowship you have joined and the longer you are in it the more will you realize what a privilege it is.

Let me express two great hopes that I entertain concerning your connection with the Society. One is that you will all be brave and not cowardly members, that you will rejoice to defend our movement whenever it is attacked by ignorance or prejudice. May you at all times have the courage of your convictions and as the apostle Paul said to the Romans: "I am not ashamed of the gospel of Jesus Christ," so in the same spirit, affirm and demonstrate that you are not ashamed of the gospel of universal religion, the religion that pays due homage to Jesus and to every other prophet, ancient or modern, according to the amount of truth he has to teach and the inspiring quality of his life and work. The other hope I cherish is that you will all be magnanimous and not selfish members, joining the church not simply for what you can get out of it, but also that you may give, serve, help in whatever direction service may be open to you, responding cheerfully to every appeal for cooperation that may be made by me or any other officer of the Society.

Come to us in this spirit and with this purpose and your connection with the church will be a blessing to yourselves and to the Society.

NOTES FROM THE FIELD.

Tacoma.

The regular Sunday services at the First Free Church will be resumed October 6, at 11:00 a. m., when Mr. Martin will speak on "Enthusiasm and Work.

During his vacation Mr. Martin prepared a new series of lessons for the Sunday School, entitled "Great Passages from the Old Testament." The purpose of these lesons is to familiarize the pupils with the best literature of the

Bible. Parents should not fail to let their children have the benefit of this valuable course of lessons. Two efficient and faithful teachers of the Sunday School, Miss Grace Derrickson and Miss Carolyn Mason, have left Tacoma for the winter. They will be welcomed in their old places on their return.

Mrs. F. W. Low, Mrs. L. G. Johnson and Miss Alice Butterfield, a recent graduate of Stanford University, have joined the staff of teachers in the Sunday School.

The Young People's Fortnightly Club has arranged for a series of six stereopticon lecture-talks to be given by Mr. Martin on the second Friday of each month, beginning November 15. His subjects will be "Travels in Italy." The proceeds derived from the sale of tickets will be used to pay the vocal soloists assisting at the Sunday morning services in the church.

Under the auspices of the Tacoma Browning Club, Mr. Martin is to give during the ensuing three months a novel lecture course on "Art in the Poetry of Robert Browning." These lectures will be illustrated by over one hundred stereopticon slides.

Seattle.

The Society for Universal Religion resumed its Sunday evening meetings in Elks' hall, September 22. Mr. Martin spoke on "The Practical Value of Ideals." The attendance was very large and the outlook for another successful season is most encouraging.

Rev. Albert K. Beem, who recently withdrew from the Universalist denomination while settled over the Universalist church at Benton Harbor, Mich., will soon visit the northwest. He will speak in Tacoma and Seattle, occupying Mr. Martin's platform on October 6 at Seattle and on the 13th at Tacoma. It is hoped that Mr. Beem will be induced to remain in the northwest and assist in promoting the cause of Universal Religion.

CHARLES F. DOLE'S BOOKS.

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